

Christlike

Read I Peter 4:1-6

"Forasmuch then as Christ suffered in the flesh, arm yourselves also with the same mind."

The words of the poet . . . "the heights by great men reached and kept were not attained by sudden flight, but they while their companions slept, were toiling upward in the night," are applicable to the Christian-life.

The spiritual life which begins in the infant through baptism, or through conversion of an adult must grow in the likeness of Christ. Spiritual life is not unlike the physical life. The spiritual life when first implanted is often very weak. In fact, it is so weak many times, that the newly awakened sinner does not know that it exists. He needs guidance in order to know what constitutes spiritual life. This is none-the-less true for older Christians too. There are times when our feelings would lead us to believe that our sins have erased the low ebb of spiritual life. But spiritual life that is lived on feelings is like trying to fly on one wing. However, faith does not rest on feelings, but looks to Christ . . . "for Christ also suffered for sins once."

The text contents itself with one phase of growing in the likeness of Christ . . . "forasmuch then as Christ suffered in the flesh, arm yourself with the same mind." Suffering is part and parcel of the Christian-life. The Word of God declares . . . "for hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not."

The kind of suffering as exemplified by Christ, means death to our "old Adam." In fact, he must be so knocked out as to never regain consciousness again. It means death to "self," and birth and growth to the Spirit of Christ. In our not-too-sanctified Christian life most of us are quick to grab our guns and fire away, when we know that we are right, and that we have been mistreated by our fellowmen. It takes a big person not to strike back when he is treated unkindly either by word or deed.

The measuring rod of our being able to suffer with Jesus, is underscored in I Peter: 2:20 . . . "when ye do well and suffer for it, ye shall take it patiently, this is acceptable with God."

Obituary

Mr. Martin Molstad, 716 Fourth Ave. West, Calgary, passed away on January 9, after a brief illness. Mr. Molstad was 77 years old; he was born May 31, 1870, at Mt. Horeb, Wisconsin. His parents moved to Toronto, South Dakota, when he was a boy. He was married September 25, 1892, to Miss Mathilda Hanson.

They came to Canada in 1902 and homesteaded at Bawlf. Later Mr. Molstad went into the hardware and machinery business. They spent two or three years on the west coast later on, before making their home in Calgary in 1929, where they have lived since.

Mr. Molstad was a faithful member of Trinity Lutheran Church. They have two children, a son, Jarvin, who together with his wife and two children, make their home in Calgary, and a daughter Mildred (Mrs. Snell), who together with her husband and daughter, make their home here, too.

Mr. Molstad passed away peacefully while alone with his wife and

Haugen Pastor A K Dec 48

Above the Horizon

ESAU

Though we had read it many times before, the story of Esau selling his birthright became more living to us as we listened to the recent presentation of it over "The Children's Chapel." As you listened, perhaps you thought as I did, "O, Esau, how foolish you are to esteem your birthright so lightly and to sell it so cheaply."

But there is something so strikingly familiar about Esau, the way he thinks, talks and acts. He reminds me so much of the lonely youth who in his hunger for companionship sells his birthright as a child of God in order to obtain the fleeting favor of worldly companions. He reminds me of the person, who, falling in love with one whose religious convictions he does not hold, forsakes and despises all that parents and pastors have taught him in order to tie himself to an unbeliever or a heretic. He reminds me of the profane fellow who for the sake of a flattering giggle from like-minded companions is willing to sell the name of His Creator in a blasphemous utterance. He

reminds me of the person, who fearing hardship, draws back from God's assignments to choose a comfortable but purposeless existence. He reminds me, too, of the man who in an attempt to shove God out of His universe, denies God's creation of man to espouse an animal ancestry. He reminds me of anyone who avoids and dodges God's glorious plans and purposes for him in Christ, in order to live according to the desires of the flesh, in conformity and compromise with the world, and on Satan's sun-porch.

What was it I saw inside? I was just looking through the window into my own heart. Sure enough right there in my own heart I see the very image of Esau. Now I know why I must not trust my feelings or desires. Too often they come from the Esau within. Let me thank God for the birthright that is mine through creation and redemption, and let me look always to Christ for grace to attain to all that my precious birthright makes possible. Will not you do this too? —A. K. H.

Home Mission Committee Annual Report

To the members of the Home Mission Committee of the Canada District: Grace and Peace!

Psalm 31:24, "Be strong, and let your heart take courage, all ye that hope in Jehovah."

God has been good to us in Canada the past year. His blessings are always greater than we either understand or deserve. Our difficulty lies in our unwillingness to receive them with the gratitude that should be ours. However, God's blessings should help us take courage and to be strong for the year that lies ahead. It is our prayer that 1948 might be fruitful as we labor in this vast field in the prairie provinces.

The Over-all Picture

Our Canadian Church has shown only a slight increase in membership the past year. Latest statistics show an increase in 1946 of only 577 baptized and 383 confirmed members. That is less than an average of five per congregation. It makes one wonder if we have been doing any Home Mission work, comparatively speaking. The total membership of our Church in Canada is 13,935 baptized and 9,290 confirmed. We are thus still under the 14,000 mark. Surely it would not be thinking the impossible if we suggested an increase of at least 1,000 per year. No doubt if we have been on the alert, 1947 will reveal such an increase.

We have at present 49 parishes in Canada with 36 active pastors. We have 12 vacancies, and if having laymen serving congregations is considered a vacancy, then we have 14. However, in both instances the laymen have been doing excellent work.

Out of the 49 parishes there are 29 that have been receiving home mis-

sion aid. However, this picture will change somewhat with eight parishes becoming self-supporting in 1948.

In the 49 parishes there are about 187 congregations and approximately 28 preaching places. That makes us decidedly a District of multiple-congregation parishes, each pastor serving, on the average, five congregations and preaching places. In these 215 congregations and preaching places there are 115 Sunday Schools. The estimated enrollment is 1,000. That means that only one half of the congregations and preaching places have Sunday Schools. There is plenty of room for home mission work in the Sunday School picture. However, we must say that Sunday School in the Home (by mail) is doing a fine work, with some over 200 pupils having been enrolled the past summer.

Visitation

Every home mission parish in our District, where a pastor is serving at present has had an official visitation by the Home Mission Superintendent. All but one field, where there is no pastor, have been visited, and that one would have had an official visitation had the roads not been blocked before Christmas.

Thus each of our parishes has been set up on what we call a salary scale. This means that each year every parish will be responsible for a proportionately larger share of self-support. If the scale is followed, except in the instance of two parishes the present parishes should be self-supporting in five years. Of course conditions might change but we are hopeful for the future self-support program.

In setting up the budget for next year we have been able to increase 14 Home Mission pastors over \$3,000, which means an average of \$200 each. This has been made possible by congregations taking on additional responsibilities in becoming self-supporting. It has also been made possible by the \$4,275 that have been released through eight parishes going self-supporting. In one instance there was a rearrangement, but in seven cases it was just a matter of straight self-support. We should extend a word of appreciation to the pastors

First Canadian Luther Seminary Convocation

Now that the first Convocation for the pastors of the Canada District Evangelical Lutheran Church is in the past, we may stop to evaluate its impact and ask if it meant anything positive to our Church's ministry.

The sessions began on Friday, January 9, in the new Zion Lutheran Church, Saskatoon. They included a series of lectures on "Our Spiritual Heritage" by Dr. Iver Iversen, Luther Seminary, St. Paul, Minnesota. Dr. Iversen says: "The Lutheran Church is the fruit of the greatest revival in history. Lutheranism is characterized by a personal assurance of salvation. No one is saved by his religious opinions." We need to be guided today by the basic truths of Scripture, on which the Lutheran Church stands, to realize the true revival the world needs.

A second series of lectures was given by Dr. J. R. Lavik, Luther Seminary, Saskatoon, on the subject "Doctrinal Trends in Relation to Preaching." He warned against the danger of drifting away from the doctrine of justification by faith. We must endeavour on the basis of the Word, as the only source of revealed doctrine, to distinguish clearly between the doctrines of atonement, justification and sanctification, never forgetting to emphasize that justification is by faith alone.

Dr. O. G. Malmin, editor of Lutheran Herald, in a series entitled, "If I Were a Pastor Again," brought to the assembly some strikingly practical advice under the sub-topics, The Glory of the Ministry, The Professional Life of a Pastor, and The Private Life of a Pastor. I quote: "There is preaching going on which cannot convert people. Be a Bible student. The urgency of the day should urge us to rethink our message. The pastor's life must be spiritual, versatile and busy. The pastor is to be a humble man, a frugal man and the ideal family man."

The lectures were thought-provoking and brought to the discussion periods much open-hearted sharing. The discussion periods provided a fine opportunity to look at some of the many-sided issues that face us today, including our relation to the World Council of Churches. Devotions were conducted by pastors of the District. The fellowship experienced with brother pastors was enriching.

Observing and enquiring of those present, as to the value of this first Convocation, confirms my own opinion that it successfully accomplished the purpose of those, who under God, planned and prayed that it would be a blessing to us pastors. It meant a great deal to us. Truly it provided fellowship, scholarship, stimulation and discussion, to help make truer men of God out of weak sinful men through faith in our Lord Jesus Christ.

—Pastor Galen Morstad, Calgary.

who have been serving these parishes.

Because of the above parishes becoming self-supporting, and also because the other parishes have taken on added responsibilities, it has not only been possible to raise the Home Mission pastors' salaries, but it has also been possible to reduce the Home Mission support of our District by an amount of over \$6,000. Again we say, "thanks" to the parishes and pastors serving them. Thus we are beginning to realize our aim of decreasing the Home Mission aid to our District, on now existing Home Mission support.

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The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge,
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Published: 5th and 20th of the month.
Subscription: \$1.00 a year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Authorized as second class mail,
Post Office Department, Ottawa.

Printed by
THE WADENA NEWS
Wadena, Sask.

The 1948 Evangelistic Conference

The theme was: "God's Word for Today's World Absolutely Adequate for Our Age." The Church is on the move in the Evangelistic program! It was again a moving sight to see representatives from all points of the area of the church gather to discuss how to bring the Word to all men. It is the sowing of the Word in the hearts of men in the field of time.

On the program were district presidents, theological professors, an academy president, a teacher of Christianity in college, church evangelists, director of Book Mission, Luther League evangelist, dean of one of our Bible schools, the executive secretary of the International Luther League, and laymen of the church. A Bible teacher in his message said, "One thing that impresses me in this conference is the centrality of the Word of God." And so it was—from beginning to end the stress was on the Word and the Christ it reveals.

Time was not only given to messages but there was time for discussion. Each topic brought out a desire to participate in bringing out experiences and suggestions for the promotion of the Word. Much helpful information was thus brought out.

1947 was designated as "The Year of Evangelism." During the last year the program was survey, visitation and instruction. Much was accomplished. The circuit Evangelism directors of last year report that much blessing came through the efforts put forth. Due to various hindrances they report that the survey work was not carried out in every parish. It is safe to say that on the basis of these reports that less than 50 per cent of the parishes have been surveyed. Much fine work was done, however. Everywhere where the canvass was carried out, it brought fine results. It widened the vision of the congregation as to its responsibility and opportunity and brought many under the influence of the Word.

There was an increase in attendance at Sunday Schools of the District, and also in church attendance. Evangelism is most effective when children are brought under the influence of God's Word. There is much, however, to be done. In this country and also in the United States the survey and visitation work must continue, together with the specific program for 1948.

New directors, District and Circuit, have generally been appointed throughout the church in order that the impetus of this movement may reach as many as possible. These directors for 1948 attended the convention in Minneapolis and thus return with an even greater vision for the work of Evangelism. Our new District Director Pastor Grundahl will outline in a later issue of The Shepherd the 1948 program.

Yes, the Church is moving forward under the program of Evangelism. It is heartwarming to hear of the victory for Christ and His Church evident already through this fine undertaking. The impact of the 1948 conference will also be felt through the entire church.

"Gains From the Roman Church"

Although many of our readers have the Herald, yet we want to reprint this article from the recent editorial, a part of which is entitled "Gains From the Roman Church."

"The questionnaire on Evangelism discussed in the preceding editorial reveals one fact which is, to put it mildly, highly interesting. Following the question regarding number of adult confirmands comes this sub-question: 'How many were former Catholics?' The answer is 447. Later the question is asked, 'How many former Catholics did you add to your church membership?' The answer is 548. In order that a comparison may be made, the pastors are also asked to state, 'How many former Lutherans did you lose to the Catholic Church in 1947?' And the answer is 150.

"Dear reader, study those figures—remembering the hullabaloo the Roman Catholic Church is making about its 'converts'! Of 3,616 adults confirmed in the group of parishes reporting, 447 came from the Romanist fold; that is almost 13 per cent of the total. And the same congregations report accession of 548 former Roman Catholics. True, this figure is offset by the 150 Lutherans who became Catholic. But even so the proportion is almost 4 to 1.

"These figures will come as a surprise only to those who take seriously the largely unsubstantiated statements about defections to Rome which are so frequently being made. A Clare Booth Luce is played up as though she were legion. Of course we have no way of knowing what the total is for our entire Church. We hope that further returns of the questionnaire will provide more conclusive figures.

As a matter of fact, numerous reports come to our office of pastors who are continually instructing former Catholics. For example, we have had several conversations with the pastor of one of the larger Twin City churches who has had such candidates for membership under instruction almost constantly the past year. One group of them came to him seeking instruction as the result of a funeral sermon they heard him preach. This, they assured him, was the first time they had had the simple story of salvation preached to them!

"We have before us a letter written to that pastor by a person who sought instruction and became a member. This person writes, 'At Blank Church I find everything I had been looking for—a fine pastor, a congenial and kind group of people, a beautiful church, and, most important of all, food for my hungry soul.'

"We need not be discouraged! Losses to Catholicism are tragic. But let no one tell us that we are losing members in greater number than we are gaining from the Roman Church. The opposite is the case."

NEWS ITEMS

Pastor Harold Melby has been called to serve in the Swift Current parish.

Pastor Arthur Solheim has been called to the Lake Alma parish.

A call has been issued to Pastor Sterling Johnson of Raymond, Washington, from the Ryley parish.

Pastor Magnus Steiestol has started work in Assiniboia.

Pastor Fred Sommars of Bagley, Minnesota, has been called to serve on the faculty of the Saskatchewan Lutheran Bible Institute, Outlook, Saskatchewan.

The SLBI bulletin reports fourteen new students in the Bible department.

The Canadian Bible Institute has forty-one students in attendance at the present time.

The annual Fellowship Week will

International Y.P.L.L. Convention In Canada—1949

A report from the District Y. P. L. L. president, Dr. O. K. Storaasli brings news that the international Board of the Y. P. L. L. decided that the International Convention (1949) is to be held in Canada.

be held at the Canadian Lutheran Bible Institute February 9-15 with Pastor O. Gornitzka as guest speaker. The theme of the week is: "The challenge of missions in the world of today." Bible studies and the challenge of missions will be presented in the forenoons and practical topics will be presented and discussed in the afternoons. One day is set aside for all-day prayer. Pastor Gornitzka speaks each evening on "The Return of the Lord."

PARISH EVANGELISM IN BRITISH COLUMBIA



I was glad when they said unto me, let us go unto the house of the Lord. Psalm 122:1.

Children and grownups of the Bear Creek district near New Westminster have shared in some of this gladness since last October when Trinity congregation at Annville inaugurated a bus service to transport the entire Sunday School which formerly met at the Bear Creek Hall, to the beautiful little church standing high above the banks of the Fraser River.

This new venture came as a culmination to several years of effective missionary work carried on by Mr. F. Hoyme and Mr. and Mrs. O. Lokken of Vancouver.

Besides transporting the children from Bear Creek the bus also carries pupils from Sunbury, south of the church. Total enrollment has increased to 125 with a staff of twelve teachers. Mrs. H. Hendrickson is superintendent.

Since the arrival of Rev. B. Hanson as full time resident pastor the work has progressed and more and more people have been finding their way to the church on the hill. May God's Word find an entrance in many hearts.

Here Thy praise is gladly chanted,
Here Thy seed is duly sown;
Let my soul where it is planted,
Bring forth precious sheaves alone,
So that all I hear may be
Fruitful unto life in me.

Speak, O God, and I will hear thee;
Let Thy will be done indeed;
May I undisturbed draw near thee
While Thou dost Thy people feed;
Here the living waters flow,
Here is balm for all our woe.

Con. No. 45.
—C. H.

HOME MISSION REPORT

(Continued from Page 1)

sion parishes, by the amount of \$5,000 per year.

The entire budget suggested for 1948 is \$25,900.60, as compared to a budget of \$32,087.59 for 1947.

Vacancies

As mentioned before there are 12 vacancies in our District at present. If we count the two served by laymen then we have 14 vacancies. Of these 14, six are on the Home Mission field. They are: Bentley, Macrorie, North Battleford, Starbuck, Swift Current and Hanley.

The self-supporting parishes that are vacant are: Rose Valley, Kyle, Edberg, Provost, Fairy Glen, Parkside and Watrous.

To get pastors for the above par-

ishes does not look promising for the present. No doubt some of the self-supporting parishes will be calling pastors from one field to another but an increased number of pastors in the field does not look too good for another year. Only one student will be ready for Home Mission parishes and from then on we will not have to be too concerned about securing sufficient pastors for some time.

It is impossible to get students from the States. It looks as though many Home Mission fields down there will have to go begging, as self-supporting parishes are luring these young men with salaries up from \$2,400-\$3,000 and it is difficult in this materialistic age to get students to place vision above salary.

However, we are not in a difficult situation. In our 6-9 month year on much of our Home Mission field, we have students who are willing to serve during the summer months and during week-ends. We have tried to make it a general policy to keep the fields either through neighboring pastors, students who go out week-ends, or through staff members at our Bible schools.

Student Work

There were 15 students used in our various fields last summer. Our budget called for an expenditure of \$1,000 but we spent some over \$900. Congregations paid about \$3,000 for student help during the summer months.

There will again be a call for about 15 students during the summer of 1948. It perhaps will be difficult to operate on the allocated budget for this work but we will have to discuss the matter at this meeting.

Self-Support

The following parishes will become self-supporting in 1948: Glendon, Macoun, Moose Jaw, Mossbank, Parkside, Prince Albert, Valhalla Centre and Watrous.

It is an exceedingly healthy sign when parishes are becoming self-supporting at the rate stated above. It shows a fine spirit among members. In no case was there any hesitancy. It seems that the parishes need only the necessary challenge. Only in one instance was a loan from the Church Extension Fund the means of speeding self-support.

New Fields

Perhaps we are thinking too far in the future when we think of starting new fields. This is especially true with the shortage of man-power. However, when we have the students, it might be well to try out some fields during the summer when going is the best.

It might be wise to send a student up into the Peace River country for the summer months. Grand Prairie should offer something next summer, especially when we think of the impact of the District YPLL convention in that city in July. I stopped there on my way home last fall while out for U.M.A. and found the people living there quite receptive. However, I do feel that there are several other places that should be included. Pastor Strand of Valhalla has promised to help locate the student.

We had also thought of doing something in West Edmonton but the ULC seems to have the opportunity there. We were not quite ready to make application at the last Regional Home Mission Committee meeting, but the ULC did make formal application.

Both Medicine Hat and Regina should be looked into more. However, not much can be done now unless quite a bit of money was to be spent. We should discuss these fields today.

Looking ahead into the future we should step out with a determination to win more souls for Christ and more fields for our Christ. It has been interesting to see the fine response in several reclaimed fields. People want the Gospel we preach, and we pray that we might be able to minister to the glory of God.

MARS A. DALE.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i February, 1948.

Viljen Som Vinner

Fastelavns søndag, Luk. 18:31-43

Folkets vilje var aa ophøye deres helt, aa følge ham i triumf til landets hovedstad og krone ham til konge. Deres patriotiske og religiøse nidkjerhet flammert høyt. Deres ville entusiasme maatte ikke hemmes eller avledes.

Jesu vilje var fred, ikke krig, miskunn, ikke glorie. Jubelrop forandret seg til mistenksomme mumlinger da folkemassen hører en kommando—ikke til aa stanse tiggreren, men et uttrykk for medlidenhet med ham. Og saa seirer den fattiges vilje over dem alle. Til den blinne tigger—vant til spott og forbannelser, kommer budskapet: Jesus staar stille. Han byder at du skal føres fram for ham. Det som ble resultatet av dette møte er skjönt: den stakkars tigger forvandles blinnhet og tiggreri forbi. Mannen møter sin mester. Ikke lengre en mann mere til aa øke skaren av de nysgjerrige, men en stor sjel legges til den voksende flokk av de forlørte som fulgte miskunnhetens Gud og Fredsfyrsten.

Fortellingen om denne blinne tigger inneholder syv "OG". Hvert enkelt av dem er bundet sammen med de andre, og blir til syv lenker i den ubrytelige kjede av faktorer som er nødvendige i den vilje som vinner. La oss se paa dem i korthet.

1. Trang: "... en blind mann sat ved veien og tigget." Menneskets nød er Guds anledning. Aa innse sin egen avmakt er aa paaskønne Guds allmakt.

2. Kunnskap om Guds nærhet. "Jesus fra Nasaret gikk forbi." Jesus gaar nedover historiens kongsvai, usett av massene, men kjent og sett av troens syn.

3. Bønn om hjelp: "Og han ropte og sa: esus, du Davids sønn! miskunn deg over meg!" Det er hverken frekkhet eller forgjeves for en blinn tigger ved veien aa rope ut fra sin sjels dyp om hjelp som ingen jordisk læge kan gi ham.

4. Vedholdende paagaanhet: "Men han ropte enda meget mere:" da han ble truet at han skulle tie. "Vedholdenhet seirer over alle ting," sier et gammelt ord. Det er den bestemte vilje som vinner.

5. Aksjon-handling. "Da stod Jesus stille, og bød at han skulle føres fram til ham; og da han kom fram..." Ingen hindrende filler, ingen vaklende usikkerhet, ingen nagende tvil forsinket ham. Viljen som vinner reiser seg op og gaar til aksjon. Den forlater veisiden og griper den gyldne anledning som presenterer seg.

6. Enkelhet i hensikten: "Han sa; Herre! at jeg maa bli seende!" Han ba ikke om penger, men om naadens rikdom, ikke om sympati, men frigjørelse fra sine hindringer og evne og styrke til aa arbeide. I ydmykhet, men med tillit ber han om at hans hjertes trang maatte oppfylles og stilles. Hans indre lengsel naadde inn i Jesus guddomshjerte. Tiggrerens lille vilje grep fatt i Skaperens allmektige vilje. Gjennom Jesus kom gjenskapelsen, som svar paa tiggrerens vilje og tro: "Og Jesus sa til ham: Bli seende, din tro har frelst deg."

7. Takknemlig dedikasjon: "... og fulgte ham og lovet Gud." Den takknemlige sjel, en sjel som er forløst og nyskapt uttrykker seg selv ikke bare i ord, men i gjerning og vier seg selv til Jesus. Vaar menneskelige vilje naar sitt høyeste og skjønneste uttrykk i dedikert tjeneste i Guds frelsende vilje. Salig det er aa tjene Gud i takknemlighet.

OG—den underlige forse—makt

Et Merkeligt Ord

Dette andagtstykke av Dr. Hallesby kom os ihende fra Nils Fjeldheim. Mens hand levde sendte han ind mange stykker til Hyrden. Disse stykker var i hans egen haandskrift. Vi sender dette videre til søskendflokkene.—Red.

"Arbeid paa eders frelse med frygt og beven." Fil. 2:12.

I sandhet et merkeligt ord. Der staar, "Arbeid paa eders frelse." Kan dette forenes med skriftens klare ord om at frelsen er av naade, uden gjerninger, altsaa uden arbeide? Og saa er det Paulus som udtaler disse ord, han some jo sterkest betoner det uforskyldte ved frelsen. Men det neste ord er alligevel endnu merkeligere, "med frygt og beven." Paulus har jo udtalt at vi ikke fik trelldommens aand, saa vi atter skulde frygte. Rom. 8:15. Og Johannes udtaler samme tanke: "Den fuldkomne kjerlighet driver frykten ut." I John. 4:18.

Her ser vi hvor forsiktig vi vil vere naar vi leser vor Bibel. Sandheten har mange sider. Og vi maa vere agtpaa-givende saa vi faar med alle de tanker som skriften fremholder om enhver sak. Lad os nu prøve og finne sammenhengen her. For det første siger skriften os at det er en frygt som Guds aand driver ut av synderens hjerte saa snart han har skapt det nye barneliv derinde. Da viker trelldomsaanden som altid frygter, fordi den ikke kjender eller venter anden kjerlighet fra Gud en den han fortjener med sin lovopfyldelse. Denne frygt drives ut naar vi faar se at Gud elsker os, ikke fordi vi elsker ham, men at han elsket os og gav sig selv for os da vi ennå vare syndere, og at han for Kristi skyld retferdiggjør den ugudelige. Da viker trellefrykten for den barnlige tillit. Men samtidig siger skriften os at det er en frygt, som synderen ikke frelses fra, men frelses ind i. I vor barnelardom blev denne frygt betegnet, som barnlig frygt. Og det er et godt udtryk for denne frygt hører barnekaaret til. Jesus har ogsaa talt om denne frygt: Jeg vil vise eder hvem i skal frygte for. Frygt for ham som har magt baade til at slaa ihjel og derefter at kaste i helvede. Ja jeg siger eder for ham skal i frygte. Luk. 12:4.

som trenger inn i alle disse syv er den aandelige dynamo—troen. Kristen tro, som binder de beste impulser og anstrengelser i mennesket—til den guddommelige forse i Kristus, er usynlig. Den elektriske motor er uten forse—kraftløs til den faar kontakt med kraften fra dynamoen. Vaar menneskelige vilje, i sin naturlige kraftløshet løftes av troen op til levende kontakt med Guds ubegrensede vilje og mottar kraft ved den Hellige Aand.

"Hva vil du at jeg skal gjøre for deg?" Det er det kritiske spørsmål Jesus stiller deg, han som ransaker ditt hjerte... "din tro har frelst deg," er hemmeligheten: troens indre syn som ser og erkjenner Kilden til all helbredelse, og troen som binneledd med Guds Sønn som alene kan frelse fra alle baade legemets og sjelens plager.

Du er en Aand som fører Oss rett i bønnen frem, Ditt sukk Guds hjerte rører I himlens lyse hjem; I lønn til Gud det naar, Det virker i det høye, Og lar sig ikke nøye Før hjelpne rede staar.

(Rev. Landstad 239, 4).

—H. Arnholt Strand.

Her siger Jesus at det er en frygt som hører barneforholdet til. Og denne frygt henger sammen med at Gud er en forterende ild overfor all synd i den grad at han kaster synderen med legeme og sjel i helvede saafremt han definivt negter Gud aa frelse ham fra synden. Af de to skriftord vi nu har bertaget blir det altsaa klart for os at naaden indeholder vort livs største risiko. De henger sammen med livets risiko i det hele. Jo større vort livsgode er, jo farligere er det for os hvis vi misbruger det. Og da Guds naade er livets dyreste gode, saa er naaden farligere end alt andet i verden hvis vi misbruger den. Den gamle sanger har saa dette allerede for over to tusind aar siden. Salig er det menneske som Herren ikke tilregner misgjerning og i hvis aand der ikke er svik. Her er det bratte stup som gaar langs den smale vei helt frem til dødens stund.

(Insendt av N. F.)

TIL HYRDENS LESEKRETS

Naar jeg sitter her og tenker paa aaret som holder paa at svinde bort, kom det for mig at sende en liten hilsen til Hyrden og da er det med opriktig tak for dette naadens aar. Undres paa hvorledes det er med de forskjellige menigheter utover Kanadaprerien! Har turtelduen ladet sin røst høre, eller er det bare skin uten kraft, som er jo kirkens verste pest?

Vi her i Bawlf har blitt serlig vel-signet. Den vekkelse som gik her i høst er like frisk. Til bønnemøterne kommer gamle og unge og deltar hver uke me bøn og vitnesyrd. Vor nye pastor, Selmer Stolee holdt sin første prediken første Søndag i desember. Det var samme gang altergang, og det var isandhet en hellig stund naar en stor flok samledes om Herrens bord—kanske den største nadverdgudstjeneste, som har fundet sted i Bawlf kirke.

Søndag den 21de desember hadde vi atter en velsignet dag. Da hadde vi besøk av formand Mars Dale som innsatte vor nye pastor. Til tekst valgte han I. Peter det femte kapitel. Ja, det blir nok ansvar paa begge sider, baade for prest og menighet, og mangt et alvorsord blev lagt os paa hjertet. Men faar overhyrden styre saa blir alt vel. Jeg tenker saa meget paa saa mange som siger de er kristne, men ikke vil tilhøre nogen menighet. De vet ikke hvad velsignelser de gaar glip av. Og saa disse som gaar og hører Guds ord, aar ut og aar ind, men ikke vil ta imot frelsen som tilbydes fritt.

Der skulde vel alltid findes nogle faa troende i hver menighet. Hvorfor da ikke komme sammen og be Gud vekke op disse som sover? Det har hendt i Bawlf og det kan ogsaa foregaa i andre steder, thi "Herrens øine farer all over jorden (Kanada pre-rien indbefattet) for kraftig at støtte dem hvis hjertes er helt med ham." Man kanske dette er feilen, hjerterne henger ved formeget av denne verdens gods og tom ære. Paulus formaner i Kolossenserne 3 kap, at vor hu maa staa til det som er oventil, ikke det som er paa jorden.

Maaske der maa en lignende tren-gsel til her som de nylig hadde i Norge for folket vender om. Gud give at vort fredelige Kanada ikke maa bli skueplads for en ny Krig.

Saa faar jeg ønske redaktør og Hyrdens lesekrets et Godt Nyt Aar med tak for alt det gode lesestof i det aar som svandt.

—Mrs. Thorvald Anderson,
Bawlf, Alberta.

I Brennpunktet

Askeonsdag og faste

Den asketiske ide er medfødt mennesket. Historisk har den mange forskjellige kilder. De gamle greske filosofer ønsket at mennesket skulle trakte etter enkelhet. Derved mente de at vi mennesker ville bli likegyldig for legemets behov. Den disiplinerte intellekt vil avslaa aa tilbe mobbens avguder. De orientalske mystikere har gjennom menneskealdre lært at ved stadig aandelige øvelser kan lidenskapens og appetittens verste tyranner temmes. Saa forkynte den kristne munk og prest dette for de halv-siviliserte folk i det romerske imperium. Og praktiserte det og. De hadde rett i de at selvttukt og disiplin er den beste sikring mot den illusion at aa tenke gode tanker er aa være et godt menneske.

For det annet har mystikerne i ethvert tidsrom søkt aa treng inn i guddommens hemmeligheter. De ser syner og det er ikke nødvendig aa tro at det er alt bedrag. Saa kom Calvin paa reformasjonens tid — da det var en sterk reaksjon mot dette og holdt fram aat enhver kristen skulle sette seg et maal som krevet selvfornektelse.

Vaar moderne sivilisasjon skaper ikke helgener, er det blitt sagt. Men den moderne sivilisasjon er ansvarlig for en mennesketype som var ukjent i middelalderen—den moderne "business man." Naar vi husker paa at naturmennesket er sløvt og lett aa tilfredsstille, er det likefram forbausende aa tenke paa de tusener som i byene som lever et intens og tilsynelatende liv. Moderne forretningsmetoder ligger langt fram i tiden. Og det er noe nobelt i det.

Til slike og til enhver som lever i livets malstrøm ehten det naa forretningen, kjøkkenet, kontoret, ler farmen, vil vi si: Fasten er en levning fra middelalderen.

Der er baade flod og fjære i livet som der er flod og fjære i sjelen. Fastetidens verdi er blitt prøvet fastsatt gjennom mange slekters aandelige opplevelser. Larmen, metallklanken idag er skadelig, ja, ødeleggende for aandens liv. Vi trenger sabbatshvilen i Galilea og stilheten i de ting som kommer ovenfra, evighetens stilhet, som gjennomtrenges av Jesu røst med dens indre kallen paa vaar sjel. "Kom avsides og hvil eder litt." Det er verdien av Askeonsdag og fastetiden.

Saa mange glemmer Gud i maset og kavet. Vi trenger Askeonsdag og fastetid. Ingen blir frelst ved noen legemlig faste, men mange kunne bli frelst om de i fasten kom til Jesus og hvilte litt hos ham i sin aand.

—H. A. S.

AV GUSTAV AAGAARD:

Herre, ha takk for din kjærlighets lysende varme!

Takk at du over mig synder dig vilde forbarme!

Takk at ditt ord

lyser saa vidt over jord, styrker og trøster de arme!

Jesus, din kjærlighet er dog den saligste gaade.

Hjelp mig aa tro hvad forstanden ei makter aa raade!

Hjelp mig aa tro,

slik at jeg alltid faar bo trygt i din frelsende naade!

Din vil jeg være, du Herre som sonet for brøden.

Staar du for roret, da har jeg en frelser i nøden.

Før mig i havn!

I ditt velsignede navn venter jeg freidig paa døden.

ECHOES FROM EVANGELISM CONFERENCE ADDRESSES

—To be without a friend is a serious form of poverty.

—The greatest martyrs never reminded anyone of it.

—It is more important to bring happiness into the world than to make money.

—When doubts arise, push them resolutely aside and pray more. Prayer and faith work together; prayer strengthens faith and faith, in turn, strengthens prayer.

—No soul can comprehend what it is to be Saved by Grace until he sees that he is lost and condemned.

—When we preach the law, let us preach to kill.

—Natural man is a pastmaster to get around the law.

—The evil heart will do its best to save the natural man.

—For deluded sinners some dynamite needs to be used to shake these souls from their refuge of lies.

—Christianity is dangerously alive.

—Every true preacher of the law must expect some serious repercussions.

—It takes time to replace idols with the Cross of Calvary.

—There is often a beaten path of worldliness across a Christian home.

—A Shepherd of souls must know fruit when he sees it.

—When Rome went from the Forum to the Coliseum its downfall was near.

—It is the prayer of the needy, the broken heart that reaches heaven.

—The Word has inherent power. We are called to proclaim, not to deify.

—Bible saturated believers are the best witnesses.

—You don't have to be in a popular place to overflow for God.

—To abide in Christ is the same as to abide in the Word.

—It is sad to say that we have a high spiritual mortality rate.

—Tithing is the bottom of our stewardship—not the ceiling.

—The Church is bigger than our little corner. Our segment may seem to be losing, but we shall share in the victory.

—The desire to be eminent any place is a thorn that chokes—a parasite taking the life's blood.

—Everything in many a home is controlled by a switch, except the children.

—We do not need to remind ourselves that we have thorny-ground hearers in each congregation.

—Early sowing produces a good harvest. May this become characteristic of the Church to the glory of God.

—If we preach the law faithfully, we shall soon know the cross.

—The congregation can soon sense if the pastor is preaching for a verdict.

—Probably a few more tears mingled with the seed would be beneficial.

—There is little of Pentecostal anxiety among our people.

WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta

THE BEAUTIFUL LIFE

There is something very appealing in the entreaty to the believers in Ephesus by the great Apostle that they take Christ as the ideal and example for daily living. But first he stresses the relationship: "As dear children"—born ones, beloved of God. Never must the believer forget his position as a child of God, or let the enemy of souls weaken that assurance by giving way to doubt. The believer's conduct, his or her daily living, is or should be, shaped or motivated by one supreme and controlling power, the love of God. So blessed is the believer that he may walk in the heavenly atmosphere of love, filled with it, moved and purified by it—a wonderful privilege denied those who reject Christ. So pure is it, it can not be defiled by evil; so precious it is that we must use the utmost care to be fit vessels for so great a treasure.

The Christian is directed to walk in love. It is to be the daily evidence of the life hid in God. This is a love that bestows, gladly and unstintingly. Its inspiration is "Christ who loved us and gave Himself for us, an offering and a sacrifice." What depth of love do not these words reveal! Christ, eternal God, giving Himself to be broken on the cross for the redemption of sinful man. If our walk is to be worthy of Him, we must not hesitate to obey the call of God to service or fail to go where He has work for us to do. The walker in love thinks of others; it responds to human needs, no matter in what form they may appear. The law of love is an impelling force; it counts not the cost, just so God's will be done.

Then follow those beautiful words: "A sweet-smelling savour." What a lovely name to bestow on a true Christian life! When our Lord at the last supper broke the bread and said, "This is my body, given for you," He, by that symbolical act, indicated that from His wounded body was to flow life, healing and redemption to humanity; that from henceforth man could walk in fellowship with his Maker in security and trust.

A flower, emitting a most delectable fragrance, lay broken by the wayside; its precious odor made the air sweet and exhilarating. Strong men inhaled it and walked with a firmer step and brightened eye as though invigorated by some secret strength. Tired mothers stooped over it, inhaling its fragrance in deep draughts; it smoothed the creases of anxiety and worry from their brows; lips that had seldom smiled, would smile then. The eyes that had been dull and hopeless brightened with new hope; burdens, which had seemed impossible to bear, were taken up with new courage and newfound strength, because something intangible, but real, had come to them from the fragrance of a broken flower. Through some alchemy, secret and unknown even to the sharpest and most clever eyes, the flower, which in its strong and vigorous growth, had been absorbing from the sun and storing in its petals the mysterious fragrance which cheered so many even after being broken off its roots. So the believer, walking with God in the mystic fellowship of love, acquires the grace which makes him "a sweet-smelling savour" in the circle in which he moves. The inner serenity and strength acquired in walking with God is a living testimony to a shaken and anxious world.

"Beautiful lives are those that bless, Unseen rivers of happiness
Whose hidden fountain but few may guess."

Mrs. O. A. Broughtin,
Camrose, Alta.

THE DIACONATE

"For ye have the poor always with you." (Matt. 26: 11b).

The calling of the deaconess always will be one of working among the poor. In our land of plenty that is a very restricted profession, you say.

Let us stop to consider the many classes of the "poor". First of all, we think of those who are materially poor. They may be poor rich (poor materially, but rich spiritually) or they may be poor poor. How used clothing and baskets of food are appreciated by the first and open the way for spiritual blessing with the second! In the slums of the large cities or in the house next door, the deaconess sees the need of her ministry.

Secondly, we might consider the spiritually poor. Surely the majority of the people have goods, health and abilities, but do not know that they are sinners in need of a Savior. The rich poor, those who have an abundance of this world's goods but do not know Christ, are especially in a pathetic state. This presents a challenge to the trained deaconess.

Thirdly, there are the physically, mentally and socially poor. Sick people need the soothing touch of Christ-directed hands and the Life-giving words of Spirit-inspired hearts. Mentally deranged people need to hear the Savior say: "in nothing be anxious—". Correction home, prison, and House of Mercy inmates need the Lord's compassion. This is another vista of the work of the deaconess.

Lastly, there is a class that is probably a combination of the other three classes. It consists of the people in the foreign lands. Millions of people are living in poverty, ignorance and heathendom! Being a deaconess can also be a definite advantage in this work.

Christian women, "ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). Made rich to enrich! "Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:—Inasmuch as ye have done it unto the least of these, my brethren ye have done it unto Me." (Matt. 25: 34-40).

Sister Martha Grace Haugen.

ENLARGING OUR HEARTS

In the fifty-eighth chapter of Isaiah we read of the blessings that will come to those who are willing to enlarge their hearts. There has never been an age that demanded so much from enlarged hearts. There has never been a people who have been as enlightened as we are concerning the world's needs, both spiritually and physically. Are we going to play our part with enlarged visions and enlarged hearts?

Then what is our part? First, to deny ourselves, pray and work. Secondly, that we recognize God's ownership and man's stewardship. That we consecrate our time, talent, energy and money to God. He will guide and bless us when we do this. Thirdly, that we read and study about the work of our church in education, missions, charities and other fields. Let us be an informed and alert church people and act on our knowledge. We cannot be interested in anything if we do not know anything about it.

Let us cultivate the habit of regular and systematic giving. By doing this we extend a helping hand to others. This is essential to the growth of our Christian life.

May God help us to enlarge our hearts so that His work may be furthered.

Mrs. E. M. Bergh,
Self Denial Secretary.

THE JOY OF THE LORD IS YOUR STRENGTH

Hab. 3: 17-19

Many think a Christian's life lacks joy, but if they would read God's Word, they would find joy mentioned dozens of times. And experience has taught those who have tried it, that a life with Christ gives a joy that satisfies.

Habakkuk says it is the Joy of the Lord that shall sustain us when material things go wrong. Crop failures, reduced incomes, high cost of living, all have a tendency to depress and worry us. But with complete trust in God we can not only rest, but rejoice, believing He knows all and will supply our needs. When God in His mercy has blessed us materially, and we gladly share with others, who may be in dire need, we do so only because God has given us grace to rejoice in this service. Then it can be said of us as Paul says in Hebrews 10, "We gladly share because we know we have in Heaven a better and an enduring substance." Rendering service in a Christian spirit is to experience a "Joy that satisfies."

Peter and John rejoiced because they could suffer for Jesus' sake. That is how we too would react if we put our whole trust in Him. Instead, do we not often feel that we deserve a martyr's crown for a minor persecution? Wounded feelings, probably self-inflicted, and injured pride are often considered persecution, and with that thought as ointment for our sores, we fail to go to the Great Physician for a cure. The disciples counted it a privilege to be put to shame for Christ's sake.

The Christian's greatest reason of all for rejoicing is found in Luke 10: 20, "Rejoice because your name is written in heaven." That makes you a child of God and gives the right to inherit all the glories of eternal life.

If we mothers in Canada would take time to know our Saviour better we could all have that joy His word promises. We could so impress our children by the loving service we render our Master that they too would wish to experience that joy. Let us implant this "Joy of Christ" in their hearts that they may use it as a weapon to fight the wiles of the Devil.

Mrs. Leonard Bergum,
Thankoffering secretary.

REMINDER

As you know, there are five departments in the W.M.F.: 1, Missions, 2, Education, 3, Charities, 4, Life Membership and In Memoriam, 5, Promotion.

February is the month to have a special program emphasizing Charities and to take that Self Denial offering in every Ladies' Aid, the amount of which is credited to your local congregational budget.

The charitable institutions in our Church which receive aid from these offerings are the Children's Homes, the Sunset Homes for the aged, Rescue Homes, Deaconess Homes and Hospitals, Lutheran Welfare Societies, Indian Mission, Alaska Mission and Seamen's Missions.

Your District Self Denial secretary, Mrs. E. M. Bergh, has a message for you in this issue, and Sister Martha Grace Haugen presents the Deaconess cause, which belongs to the Department of Charities.—Editor.

Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not dreaming in terms of presenting the gospel to all men is tacitly admitting that it has no message for any man. — Kenneth S. Latourett.